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## THE TRINITY.—No. III.

IN the last number of the *Christian Freeman* I proposed to exhibit Scripture evidence, first,—of the existence of plurality in Deity; and, secondly, that this plurality is triune.

In establishing the doctrine of plurality in Deity, I adduced four classes of Scripture proofs. First, plural appellations indicate a plurality in Godhead. Secondly, the name Jehovah, the incommunicable name of God, is applied to more than one person. Thirdly, God distinctly declares the existence of plurality in Deity. Fourthly, a large class of Old Testament Scriptures represent the Son of God as the angel of Jehovah's presence, and therefore a distinct person; and yet declare him to be Jehovah, and therefore a divine person. I now proceed to conclude the first part of the subject, by adducing two additional classes of Scripture evidence, in proof of the existence of plurality in Deity.

5. A large class of Scripture passages represent the Son as a distinct person in Deity from the Father and the Spirit. This class of Scriptures, therefore, establishes the fact of plurality in the *Godhead*.

Compare Daniel's prayer, Dan. ix. 17,—“O our God, hear the prayer of thy servant, for the *Lord's sake*,” with our Lord's direction to ask in *his* name, and with his promise, “Whatsoever ye ask in my name, *I will do it* ;” and we must see that the Son is a distinct person in Deity.

“The Lord God and his Spirit hath sent me.” Isaiah xlviii. 16. This is the language of him whom the Father hath sent into the world to be our Saviour,—who was Emmanuel, God with us,—who was anointed, as to his humanity, with the Spirit above measure,—on whom the Spirit as a dove descended at his baptism in Jordan, while a voice from the Father proclaimed, “This is my beloved Son in whom I am well pleased.”

It would be impossible to frame language more precisely declaratory of the Deity of our Lord, and, at the same time, of the distinctness of his person from the Father, than that which we have in the commencement of John's Gospel. "In the beginning was the Word, and the Word was with God, and the Word was God." "The Word was God;" he was a divine person. "The Word was *with* God;" he was a distinct person. The better to exhibit his eternal distinctness from the Father, the evangelist adds, "The same was in the beginning with God." To impress on the mind the conviction of his Deity, he declares that he did what Deity only is competent to do, "All things were made by him." Lest any should say that there was any one created thing the formation of which was pre-eminently and exclusively the work of the Father, it is declared that every created thing, however great, however minute, was, without exception, the workmanship of the Son, acting in co-operation with the Father, "Without *him* was not any thing made that was made." To cut away all sophistical cavil respecting the Son creating by deputed power merely, the evangelist subjoins, "In him was life," life essentially; and from him, as from the fountain, life and light proceeded to his creatures: "In *him* was life; and the life was the light of men." To show that the Word is the same with our Lord Jesus Christ, it is further added, "And the Word was made flesh, and dwelt among us, full of grace and truth." Have we not here the doctrine of distinction and plurality in the Godhead?

David speaking by the Spirit, says in the 110th Psalm "Jehovah said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Our Lord silenced the cavilling Jews by a reference to this passage; and it is a passage before which every caviller against our Lord's Deity and oneness with the Father, must be speechless. See Matt. xxii. Mark xii. 35-37. "David himself said by the Holy Ghost, The LORD said to *my Lord*, Sit thou at my right hand till I make thine enemies thy footstool. If David, then, call him *Lord*, how then is he his *Son*?" The person here described as at once David's Lord and David's Son, is our Redeemer applying this Scripture to himself. He was David's son as to his humanity; as to his deity he was David's Lord. He is God and man, in two distinct natures, and one person. We behold, here, personality and deity, both taught of Christ; his distinctness from the Father in person, and his oneness with the Father in Godhead. This passage, therefore, exhibits the fact of a plurality in deity.

Christ is the speaker in that remarkable Scripture in Malachi,—"Behold, I will send my messenger, and he shall prepare the way before me; and the *Lord* whom ye seek, shall suddenly come to *his* temple, even the *Messenger of the Covenant*, whom ye delight in: behold, he shall come, saith the Lord of Hosts." This passage is applied in the opening of Mark's Gospel to Christ. John the Baptist was the messenger who prepared the way of the Lord. In his deity he was the Lord who was the owner of the temple, for the temple is the temple of him who is the presiding divinity worshipped there; and who was the Lord worshipped in the temple, but the living and everlasting God, Jehovah, the Maker of heaven and earth? As to his mediatorial office, he was the messenger of the covenant, the Father's messenger and servant to fulfil the condition of the covenant of grace, by giving himself for us an offering and a sacrifice. The temple was *his* as well as the Father's; and the church, of which the temple was a type, is the church equally of Christ as of God; yea, it is Christ's, because he is God; for we thus read, "Feed the church of God which he hath purchased with *his* own blood."—Acts xx. 28. All Christian worshippers are priests in this spiritual temple; but they are said to be "priests of God and of Christ." Rev. xx. 6. Of whom are men properly priests but of God? Being priests equally of Christ as of God, is a proof of Christ's equality in Godhead with the Father. The temple was a type of heaven. Now heaven is styled, Eph. v. 5, "The kingdom of Christ and of God." The Son, therefore, equally with the Father, is the Lord and God of heaven. On the first occasion, when Christ came to his temple and cast out the money-changers, he called it his *Father's* house; "Make not," said he, "my Father's house a house of merchandize." John ii. 16. On the last occasion, when he repeated the operation of cleansing the temple, he called it his *own* house; "*My* house," said he, "is a house of prayer; but ye have made it a den of thieves."—Matt. xxi. 12.

The glorious and amazing truth of our Lord's Deity, and his distinct personality from the Father, is also exhibited in the most luminous manner throughout the first chapter of Hebrews. "God hath in these last days spoken to us by his Son." He is declared to be the active agent in the great co-partnership of Godhead in the work of creation: "By whom also he made the worlds." He is then described as the *express* image of the Father's person. This cannot be said even of the highest creature; for though the creature may reflect

the image of God, yet still there is an infinite distance between the highest creature and the Creator. The Son is *alone* the express, the essential image of the Father—He and the Father are one. He is the “brightness of his glory;” for as the light is from the sun, the manifestation of the sun, the emanation of the sun, and co-eval with the sun; in like manner, Christ is the Father’s representative, the begotten of the Father, and co-eternal with the Father: for the relation of paternity and the relation of sonship are co-eval; the relation of Father commencing only when he has a son, and the relation of son commencing when a man becomes a father. The upholding of all things is then ascribed to the Son: “upholding all things by the word of his power.” The apostle then sets forth Christ’s superiority to angels; and quotes in proof of this, the Father’s address to the Son, in the 2d Psalm. “For unto *which of the angels* said he at any time, Thou art my Son, this day I have *begotten thee*.” Angels are created, but the Son is begotten: begetting, therefore, as applied to the Son, is not creation. Angels were created by the Son, but the Son is the only-begotten of the Father. Paternity and sonship, we have seen, are relative terms; paternity and sonship are co-eval and co-existent relations; we, therefore, infer the Son’s eternal co-existence in Godhead with the Father. Accordingly, when Christ asserted his sonship, the Jews understood him to assert his equality with God; yea, that he made himself God; and this interpretation was acquiesced in, and confirmed by our Lord himself. See John v. 18–22; x. 33. To exhibit beyond all doubt Christ’s infinite pre-eminence above angels, the apostle adduces the decree which the Father gave the angels, to worship the Son on his coming into the world, “Let all the angels of God worship him.” He then represents the Father addressing the Son, and quotes the address from the 45th Psalm, “But unto the Son he saith, Thy throne, O God, is for ever and ever.” He still further represents the Father as continuing the address to the Son in language from the 102nd Psalm, “Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands: they shall perish, but thou remainest: they shall be changed, but thou art the same, and thy years shall not fail.”—Now this chapter declares Christ to be the Maker of the worlds, and the upholder of all things; God commands the angels to worship his Son; God, the Father, calls him God—ascribes a throne to him, that is, supreme and universal dominion; and declares that dominion to be everlast-

ing: he ascribes the creation of heaven and earth to him; and addresses him as presiding over changing and perishable worlds, himself unchangeable and eternal. Our blessed Lord is here, unquestionably, exhibited as a distinct person from the Father, and yet as a divine person. Father and Son are in one respect distinct, while they are in another respect one in Godhead. We conclude, therefore, that both unity and plurality are essential to the peculiar nature of deity; in one sense unity, and in another sense plurality.

6. Another class of passages speak of the Holy Ghost as a distinct and as a divine person, co-operating in mysterious union with another distinct divine person, in the administration of creation, providence, and grace. Sometimes he is represented as co-operating with the Father, sometimes with the Son, and sometimes with both. The Holy Spirit is for this reason designated, in convertible terms, the Spirit of Christ, and the Spirit of God. It was the Holy Spirit who inspired the ancient prophets. "They spake as they were moved by the Holy Ghost."—2 Peter i. 21. It was the Holy Spirit who inspired the apostles; for they "preached the Gospel by the Holy Ghost sent down from heaven."—1 Peter i. 12. And yet it is declared, 1 Peter i. 11, that the Spirit who was in the ancient prophets was the "Spirit of Christ;" and that *Christ*, by the *Spirit*, preached to the disobedient in the days of Noah, moving and inspiring Noah, doubtless, to be a "preacher of righteousness" to that doomed and evil generation. 1 Peter iii. 18, 20. In other places, however, the Spirit is called the Spirit of God. In speaking, for example, of the glorious things revealed to us in the Scriptures, it is said, "God hath revealed them unto us by his Spirit."—1 Cor. ii. 10. Sometimes our Lord speaks of the Spirit as sent by himself, and sometimes as sent by the Father. (See John xiv. 26, compared with John xvi. 7.) We have a declaration in John xv. 16, that the Father and the Son are both concerned in the sending of the Spirit. "When the Comforter is come, whom *I will send* unto you from the *Father*, even the Spirit of truth which *proceedeth from the Father*, he shall testify of me." In Rom. viii. 9, we have an instance of the Spirit being spoken of in the very same verse as the Spirit of Christ and the Spirit of God: "But ye are not in the flesh but in the Spirit, if so be that the *Spirit of God* dwell in you. Now if any man have not the *Spirit of Christ*, he is none of his."

The Spirit was a concurring agent with the Father and the

Son in creation. "Elohim (Gods)," we read in the first of Genesis, "created the heaven and the earth;" and it is added, "the *Spirit of God* moved upon the face of the waters." It is declared that God "by his *Spirit* hath garnished the heavens."—Job xxvi. 13. The successive creation of the animal tribes in their generations, and the annual vernal renovation of nature, are ascribed to the co-operating agency of the Spirit. "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth."—Ps. civ. 30. The creation of human beings in their successive generations, is ascribed to the Spirit. "The *Spirit of God*," says Elihu, "hath *made me*, and the *breath* of the Almighty hath given me life."—Job xxxiii. 4. Now compare this last passage with that in which God, Elohim, says, "Let *us* make man in *our* image: so God created man in *his* own image;" and with that other passage in which we read, "The Lord God (Jehovah Elohim) *breathed* into his nostrils the breath of life;" and are we not warranted to conclude, that the Spirit was concurringly concerned with the Father and with the Son, in the original formation and vivification of man? Look, first, at those passages which attribute the creation of man and beast, and the world, and all things, to God the Father. Consider next those passages which attribute the creation of all things without exception to God the Son, denying that there was any created thing that was not created by *him*—by him either spoken of as acting by himself, as in John i. 2; or as acting with the Father and as the agent of the Father, as in Heb. i. 2,—*"By whom (the Son) he (the Father) made the worlds."* And finally consider that class of passages, in which it is either affirmed, on the one hand, that creation is the work of the Spirit himself simply; or, on the other hand, the work of the Spirit as an agent co-operating with the Father. And then ask what is the inference which irresistibly follows from this inductive process of reasoning? Is it not this?—Father, Son, and Holy Ghost, are three distinct divine persons in Godhead; distinct in one sense, and yet in another sense one; subsisting as three distinct persons in sublime and mysterious union. Thus the doctrine of plurality in deity is established beyond all reach of controversy.

It would be an endless undertaking to refer to all those passages, which assert the distinct personality and work of the Spirit, as concurringly concerned with the Father and the Son, in conducting the divine administration in providence and grace. Let a few suffice.—*"My Spirit shall not always strive with*

man," said God, in relation to the generation which he destroyed by the flood. The Israelites, in the desert, tempted and provoked him who is styled "God, Jehovah, the Most High God." Compare Exod. xvii. 7; Ps. lxxviii. 18, 21, 56; Ps. civ. 14; Ps. xcv. 7-11: and yet the apostle, after stating in one place that it was *Christ* they tempted—1 Cor. x. 9—in another place introduces the *Holy Spirit* as declaring that *he* was tempted and grieved by that unbelieving generation. Heb. iii. 7-11. The prophet Isaiah—Is. lxiii. 9, 10—after declaring that Jehovah was "Afflicted in all their affliction," and that the "Angel of his presence [who is *Christ*] saved them;" adds, "But they rebelled and vexed his *Holy Spirit*." In the New Testament, we have the exhortation, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Ananias and Sapphira lied to the Holy Ghost, and tempted the Spirit of the Lord." And Stephen thus charged the unbelieving Jews—"Ye do always resist the Holy Ghost; as your fathers did, so do ye.

Let our minds ponder such passages as the following: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the *Holy Ghost* shall not be forgiven unto men." The *Holy Ghost* said, "Separate *me* Barnabas and Saul, for the work whereto *I* have called them; so they, being sent forth by the *Holy Ghost*, departed." "They were forbidden of the *Holy Ghost* to preach the word in Asia." "It seemed good unto the *Holy Ghost* and to us," was the language of the synod of apostles and elders at Jerusalem. "The Spirit maketh intercession for us: maketh intercession for the saints, according to the will of God." "All these worketh, that one and self-same *Spirit* dividing to every man severally, as *he will*." "When the enemy shall come in like a flood, the *Spirit of the Lord* shall lift up a standard against him."

What is the conclusion we are to draw from these passages? Our reasoning on them is this:—This language is surely altogether different from the figure of speech called personification. To say that the Holy Ghost is nothing more than a name for an attribute, an energy, an influence of God, is a manifest absurdity. The mind, in perusing such passages as the above, feels such a construction to be an impious wresting of the word of God, an audacious attempt to fasten a lie upon the Scriptures. If language has meaning, and if the Bible is intended to teach truth to the plain understanding and common sense of men, the Holy Spirit must be a distinct person in deity from the Father and

the Son. The doctrine of divine revelation, therefore, is, that there is a plurality of persons in the Godhead.

CEPHAS.

## A STRING OF PEARLS.

CARRY yourselves with great tenderness towards backsliders; use all means to reclaim them before you cast them into the deep; and always be sure that they are dead before you bury them. When you have reason to believe that God has forgiven, you must forgive also; to carry on a quarrel where God has pardoned, is making ourselves transgressors.

It is our reluctance to part with sin and cast it overboard, that makes our storms last so long. The moment the child returns to his obedience, the father burns the rod. Nothing melts the hearts of the children of men like the lovingkindness and mercies of God. The terrors of Sinai may alarm the guilty; but a view of the Lamb of God on Calvary breaks the sinner's heart. There is an irresistible force in the voice of mercy: it breaks, it melts, it wins the soul.

No sooner is a divine principle implanted in the heart of a sinner, than his actions are changed, and his life reformed. The principle of the heart must be first changed, or the sinner will do nothing effectually in religion. Every soul born of the Spirit turns from lying vanities to the living God; and the first sacrifice he offers to him is himself, both soul and body; and the Lord will accept of no other sacrifice at our hands till we first give ourselves. The Lord may delay till we despair of help; but he never comes too late. We frequently tremble most where there is the least danger.

The farther the sinner goes from God, the faster he sleeps; and never wakes till he finds himself in hell. Dark nights and deep affliction have brought many nigh to God; and the sunshine of ease and prosperity has removed many far from God, and led them at last to deep and lasting misery.

We learn from the prayer of Jonah in the deep, that nothing can stop the mouth of faith. Out of the belly of hell he cried unto the Lord. No situation or condition, no fiery trial or distress, can silence faith. Wherever we are, and however it is with us, faith sees that God is always the same, and is all-sufficient. Nothing stops the mouth of faith like guilt on the conscience. Sufferings frequently call our courage forth; but a sense of guilt makes cowards. God will hear no

voice but that of faith; and when faith speaks, God always hears, and will grant unto faith all it asks.

We must be made in the likeness of Christ's death, that we may be made in the likeness of his resurrection.

The path of sorrow, and that path alone,  
Leads to the land where sorrow is unknown.

All graceless souls dread nearness to God, love their distance, and flee from him. They seek distance from him now, and they shall have enough of it in the end. Their choice will be their portion, and their wish their torment.

Faith sees more in God to deliver, than in the sea to drown; sees more in grace to save, than in all sufferings to destroy. No deception is so fatal as self-deception. After all the outcry against the world, it is not the world that deceives. Man deceives himself, and makes promises for the world, which the world never made. No wonder men meet disappointments, when they pursue shadows that steal away.

Too many expect to learn all their religion by hearing sermons; but in hearing, they only learn what is to be done,—the practical part is to follow. When God pardons, he never pardons by halves; but pardons to the uttermost. Where God gives faith, it is always an earnest of further favours; it is giving men a disposition to receive and enjoy the gifts which he intends to bestow upon them. Faith and repentance are so closely united in the plan of God, that they are never separated. Every believer is a penitent, and every penitent is a believer. Turning from sin to God is salvation itself. The Mahomedan will go on pilgrimage from the ends of the earth to Mecca, if you will let him bring his sin back with him. The Papist will say his prayers all day, fast his body, and go to mass; but he will not give up his drinking, or swearing, or sensual indulgence. Numbers will do every thing in religion, but turn from sin to the Saviour; and where this is not done, all the rest is lost labour.

Hope for better things in time to come is the support of all sufferers in the world. You will find this principle at work every where. It is inscribed on the prison door, on the merchant's vessel, on the warrior's banner, on the pilgrim's staff, and the pillow of the dying. We plough in hope, live in hope, die in hope.

They say that nothing blinds so effectually as lightning. Certainly none are so blind as those who continue blind under the light of the Gospel.

What is self-will? It is a contest between man and his God, who is to have his way. Man wants God to give up his own plans, and come over to his plans; and because the Lord refuses to comply, man grows angry and quarrels with him.

May our wills be swallowed up in the will of God; may our spirits be satisfied with all that God does; and may our hearts be thankful for all his gifts, which are numerous, free, precious, constant, and eternal!

JONES.

### THE TRUE GOD.

"This is the true God, and eternal life."—1 John v. 20.

ATTEMPTS have been made to explain this passage away, so that it may not refer to the Son, according to the obvious signification of the words. The following is mentioned by Macknight in his work on the Epistles. Grassius, Philolog. Sacr. p. 714, tells us that Athanasius, in the Council of Nice, disputing against Arius, called this text of John *a written demonstration*; and added, that as Christ said of the Father, John xvii. 3, "This is life eternal, that they may know thee, the only true God;" so John said of the Son, "This is the true God and eternal life." And that Arius then acquiesced in this written demonstration, and confessed the Son of God to be the true God. For these facts Grassius appeals to the works of Athanasius. V. 3, p. 705.

This interpretation is in perfect harmony with John's usual mode of speaking of Christ. In his gospel he says, "In him was *life*, and the life was the light of men." In his first epistle he says, "The *life* was manifested and we have seen it, and bear witness and show unto you that *Eternal life*, which was with the Father, and was manifested unto us." This is, in fact, one of the peculiar titles of Christ, and the above passage teaches us that he who bears it *is the true God*.

### ULSTER FEMALE PENITENTIARY.

AN appeal to the public on behalf of the Ulster Female Penitentiary has lately been put into extensive circulation. This most useful institution is very deserving of public support. In times such as the present, while the spirit of division is

making such fell havoc, it is refreshing to see, in an institution such as this, a union of the friends of truth and benevolence of all religious denominations. Ministers of different persuasions, who preach the truth in Jesus, attend in rotation at the Penitentiary to communicate religious instruction. Applicants for admission are received without any reference to religious creed; and should any inmate express a desire to see a minister of any denomination, her wish is gratified. The simple principle on which the institution is founded, is a union of the benevolent of all denominations, who hold the truth as it is in Jesus, for supporting the penitent prostitute, and employing those means which by the Holy Spirit's influence may make her wise unto salvation. The conductors of the institution disclaim all compulsion; they admit all, without regard to sect, who appear penitent. We cannot conceive of regulations more comprehensive, unless the institution should cease to be religious. Besides the advantages to be enjoyed by the inmates from the stated services of different ministers, they are supplied with religious tracts of approved merit; and a number of excellent individuals, both male and female, take a very lively interest in their welfare, and contribute to their spiritual improvement by reading, advice, and prayer. The institution is for Ulster. Of the present inmates, the greater proportion are from districts remote from Belfast. All persons who wish well to the cause of chastity throughout Ulster, are equally interested in its prosperity. While successful efforts are in progress for destroying intemperance, the great bane of chastity, and banishing from the land distilled spirit, which in times past has numbered its victims by thousands among wretched females, it is earnestly to be desired, that the friends of temperance should open a liberal hand for the relief of the hapless victims of seduction. Those inmates at present in the Ulster Female Penitentiary have, with a few exceptions, the one tale;—distilled spirit was their ruin. Till that tale can be told no more,—till distilled spirit be banished from the world, which it has so cursed,—let all the lovers of virtue, all the friends of chastity, unite in affording for the outcast victim of seduction a refuge from temptation—a place for calm reflection over all the sins of the past—a place where she may have an opportunity of hearing of that blessed Redeemer, who came to seek and save even such as she.

Contributions to this excellent institution will be thankfully received at our place of publication, No. 17, Waring-street, Belfast.

## THE HOUSE OF GOD.

I LOVE at morn the lowly vale, in summer beauty clad;

I love at noon the woodland green, with songs of warblers glad;

I love to mark the budding rose upon the mountain's side;

Or stray upon the banks of bloom where murmuring waters glide;

But dearer far than silent glen, green hill, or flowery sod,—  
Than nature's richest, brightest scenes,—the blessed House of God!

When gloomy clouds above him frown, or when depress'd with care,

Oh! to the Christian, then, how sweet the sacred courts of prayer!

There, with a child-like confidence, he seeks his Saviour's face,

And waits with hope and patience firm for comfort and for grace;—

His doubts give way, his bosom burns, with humble faith he prays,—  
While heart and voice together join a holy hymn to raise.

As fertile spot in desert parch'd is to the pilgrim lone;

As gushing fount in Baca's vale, when bud and leaf are gone;

As to the traveller wandering far beneath the shades of night,  
Perplex'd and stumbling 'mid the gloom, the moon's heart-cheering  
light;

So is the House of God to those who run the Christian race,  
There they refreshment sweet receive—there find supplies of grace.

The prisoner bound by Satan's chain, from thrall is there set free;

The eyes once shut to Gospel light, now Jesus' beauty see;

The lame run like a swift gazelle on Judah's blooming hills;

The thirsty soul is made to drink from cool and healthy rills;

Upon the wounded, bleeding heart, is pour'd a heavenly balm;  
And Christ's anointing blood can make the troubled conscience calm.

Then dear to me each lowly fane where holy brethren meet,

To supplicate the throne of grace, and sing God's praises sweet,

Whether it raise its humble roof by Krabra's rugged steep,

Or where through Atric's sunny vales the Quorra's waters sweep;

Still, still to me the House of prayer all others shall excel,  
For there I hear of Jesus' love—there God delights to dwell.

*Kennoway.*

## ON THE HISTORY OF ISRAEL.

THE history of ancient Israel is replete with an interest not to be found in the records of any other people. The admirers of literature find much to awaken feelings of veneration in the histories of Greece and Rome. But the history of Israel is more than venerable; it is sacred. To every one who loves the Scriptures, it must be rich with recollections. The name of Judea sounds in a Christian's ear something like that of his native country; and we feel a species of spiritual consanguinity and kinsmanship with the ancient people of God. We vene-

rate the memory of the patriarchs as if they had been our lineal ancestors; and when we read of their dwellings of peace and simplicity, we are reminded of our own paternal homes, where we lived happy beneath a father's care and mother's tenderness, in the suspicionless innocence of youth. Our travellers go forth, and trace out the localities consecrated by their names and their transactions. They explore the places of their birth and of their burial: the account we read with eager fondness: and any indignity offered to their memories we regard as if some sacrilegious hand had disturbed the bones of our fathers.

In tracing the records of Israel's prosperity, we feel an emotion of delight; and when we turn to the page which tells of their calamities, who can resist a feeling of depression and sorrow? Do we open the sad story of their captivity in Egypt? We feel as if the voice of some detested tyrant taskmaster had shouted in our ears, *Get ye to your burthens.* But do Israel march forth from Egypt,—do the waters of the Red sea open up and stand as a frozen wall on each side to give Israel a passage,—does the ocean heave upon the pursuing host of the Egyptians and overwhelm them in the returning waters? We feel a harmony of spirit with Moses and with Israel when they sing, “The enemy said, I will overtake, I will divide the spoil. Thou didst blow with thy wind; the sea covered them; they sank as lead in the mighty waters. Who is like unto thee, O Lord, glorious in holiness, fearful in praises, doing wonders?” As we follow them in their forty years' journeyings through the wilderness, what a deep and impressive lesson is read to us at every stage of their march, and by every successive event of their wonderful history? When we see the rock at Horeb pouring its sudden flood to quench their thirst; food rained from heaven for forty years to feed them; God himself giving them laws from amid darkness, and thunder, and lightning on Mount Sinai; God himself marching before them, under the symbol of a pillar of cloud by day, and of a pillar of fire by night;—do we not feel a sensation of awe and amazement in the presence of a people whom God thus surrounds with miracles? and can we help exclaiming, “Happy art thou, O Israel: who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency?” But when we read how Israel rebelled and vexed the Holy Spirit, and how, therefore, the Lord turned to be their enemy, and fought against them; how frequently they provoked the Lord in the desert by their murmuring and unbelief; how, after they had entered on the hardships of the wilderness, they basely

longed for the fleshpots of Egypt, forgetful of all its bondage; and how, when they were doomed for forty years to the wilderness, in chastisement for their disobedience, they would have forced their way rebelliously and prematurely into the promised land; how they murmured for flesh; and how, while they were devouring the quails that were miraculously sent them, they were smitten with a severe destruction; how the earth opened and swallowed up Korah, Dathan, and Abiram, and their adherents; how they made a golden calf and worshipped it in the place of that God who had brought them all the way from Egypt by a daily succession of miracles of interposition and of mercy; how fiery serpents were sent to destroy them; and how God in mercy directed Moses to set up a serpent of brass on a pole, in the midst of the camp, with the gracious appointment that whosoever would look upon the serpent of brass should live.—We are taught to stand in awe of that holy Lord God, who will not suffer the provocations even of his own people to escape without chastisement. We are compelled, at the same time, to own how gracious is the Lord and compassionate, how rich in mercy and ready to pardon; and our minds are carried away with feelings of surprise, indignation, and resentment against Israel, until we are checked by the mortifying truth,—that the history of murmuring, unbelieving, ungrateful, stubborn Israel, is the history of human nature—the history of our hearts. Behold Israel in Canaan: the wilderness behind, Jordan passed, Joshua victorious, Jericho fallen flat at the blast of horns, the nations driven out; and must we not say, The Lord did great and glorious things for Israel?

The interest which we feel in the history of Israel is highly reasonable and becoming. They were a people once distinguished and favoured by God above all other nations. They were once the chief depositories of divine knowledge. When all other nations had lost the knowledge of the God of heaven, and had universally addicted themselves to idolatry, with its endless forms of brutal superstition, they only were the worshippers of the living God: a kingdom of priests. To them did God intrust the keeping of the inspired records; and when it is asked, what advantage or what honour had the Jews, an inspired apostle gives this answer, “Much every way; because chiefly unto them were committed the oracles of God.” With how large a portion of the Scriptures are the affairs of that people interwoven! We are familiarized with them from our earliest childhood; copious allusions to them enter into our books, our sermons, our conversation, our

thoughts, our prayers, our praises. The history of Israel is embodied as it were in our very religion; it will be planted in all minds, in all nations, as the Bible and the cross travel onward in their march of universal conquest; and it will yet mould and influence the minds and history of all people.

From Israel, according to the flesh, Christ came,—he who in his deity is over all, God blessed for ever. That the Redeemer was of the seed of Israel, must for ever consecrate the memory of that people in the veneration of Christians. What was the religion of Israel, and the leading characters among that people, and the great events of their history, but figures and types of Christ and his salvation? Their priesthood was a type of his priesthood; their sacrifices were types of his sacrifice; their kings were figures of him in his kingly office. To him gave all the prophets witness; the law was a schoolmaster, to lead us unto Christ; Noah's ark, Abraham's offering up of Isaac, Joseph's sufferings and consequent elevation in the court of Pharaoh, the lifting up of the brazen serpent in the wilderness, the cities of refuge, the conquest of Joshua, the victories of David, the altar, and sacrifices, and mercy-seat of the temple, were all figures of Jesus Christ and of his redeeming work.

Israel were our predecessors in the church. Through them the Old Testament Scriptures have been transmitted. Their history is left on record for our warning, reproof, correction, and instruction. Their God is our God; their Saviour, our Saviour. The record of their sins and chastisements stands out on the sacred page as an awful warning to all succeeding generations. "Now these things were our examples, to the intent we should not lust after evil things as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." What a warning have we in the generation whom God excluded from Canaan! So surely will he exclude the unbelieving from heaven. "Let us labour to enter into that rest, lest any man fall after the same example of unbelief." What an awful and standing judgment have we in the final apostacy and rejection of Israel! They rejected and crucified the Messiah; God has rooted them out

of the land he gave their fathers; they are scattered among all nations; the veil is still upon their hearts; wrath has come upon them to the uttermost. What a warning to every church! "Because of unbelief they were broken off, and thou standest by faith; be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee." The history of Israel is, in fact, the history of the church, and the history of God. From considering the history of the sins, the errors, the repentances, and reformations of the people of God in past times; and from considering the chastisements and the deliverances which God has dealt out to them; we may infer what, in similar circumstances, is the duty of the church, and what the church may, in similar circumstances, expect in all time coming at the hand of the Lord. Not only may the history of Israel be considered as figurative of the history of the church, but as typical of the Christian life. Was Israel delivered from Egypt and from Babylon? The Christian is delivered from the dominion of sin, the tyranny of Satan, and the damnation of hell. Did Israel journey through the wilderness? This world is a wilderness, and all Christians confess themselves to be strangers and pilgrims on the earth. Did Israel journey to that good land of which God said, *I will give it you*? All Christians are on their march to heaven; their heart is there; that is the place of their rest; and there God has prepared a place for them. Did God send the Angel of his presence to go before Israel, to keep them in the way, and to bring them into the place which he had provided? Our blessed Lord and Redeemer is the guide and guard of his people; he will carry them through the Jordan of death, and bring them into that heavenly rest into which he himself has entered, as our forerunner, to prepare a place, and ever to appear in the presence of God for us. He is the "Angel of the Lord who encampeth round about them that fear him, and delivereth them."

We Christians of the New Testament Church, and ancient Israel of the Old Testament Church, are not to be viewed as constituting two churches, but as constituting one church. The body of Christ is but one; it exists in succession: generation follows generation; but still it is but one church. We can speak of the patriarchal saints as our fathers; and we can speak of the millennial saints as our children. Under every dispensation of religion, in every age of the world, in every corner of the earth, the religion of Christ, the experience of believers, the way of acceptance, and the method of salvation,

are the same. Abel and Job trusted in the same Redeemer as did the last saint who has just entered the gate of heaven. It was the church that was saved in the ark of Noah. It was the Church that was brought out of Egypt, carried through the wilderness, and established in the promised land. It was the Church that was assembled together in Jerusalem on the day of Pentecost, when the Holy Ghost descended upon them in the likeness of cloven tongues of fire. The history, therefore, of the events that have befallen the Church, in any age or country however remote—the record of her sins and of her chastisements, of her declensions and of her revivals—is the history of the Church of Christ; for the Church is one through all generations. The history of Israel is, in this elevated sense, our history. The history of the glories of the millennial church will be our history.

God hath not cast away Israel for ever. Israel is like a tree which is cut down,—the root will yet put forth life, and a goodlier tree than ever will spring from it. A full end has been made of other nations, but a full end has not been made of them. Israel is preserved by God, as a standing miracle, distinct from all nations.

Israel will be restored. They have been cut off from the Church; but they will yet be reinstated in ecclesiastical privileges. Like branches they will be grafted again into their own olive tree. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so *all Israel shall be saved*; as it is written, there shall come out of Sion the deliverer, and shall turn ungodliness from Jacob." The conversion of Israel shall produce a mighty sensation throughout the world. Men shall extensively perceive, with resistless force, the truth of the word of God. The faith, and love, and zeal of converted Israel shall burn as a fire, and impel them to carry the message of salvation round the world, and bring it home to every habitation of man. "If the casting away of Israel was the reconciling of the world, what shall their restoration be but *life from the dead*?"

Israel shall not only be restored to the Church, but to their own land. They shall be saved temporally as well as spiritually. They shall be restored nationally as well as ecclesiastically. Jerusalem will yet become a joy and a praise in the earth. We are aware that the predictions respecting the restoration of Israel to their own land, are commonly considered as having been fulfilled in their restoration from the Babylonish captivity; but in the following prediction in which God pro-

inises to plant them in their own land, to be *pulled up out of it no more*, it is evident that it cannot refer to any past restoration, but to that final and lasting restoration which HE who cannot lie has pledged himself yet to effect for them. See Amos ix. 11—15. “And I will bring again the captivity of my people of Israel: and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will *plant them upon their land*, and they shall NO MORE BE PULLED UP out of their land, which I have given them, saith the Lord thy God.”

CEPHAS.

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## TEMPERANCE.

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*To the Editors of the Christian Freeman.*

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MESSRS. EDITORS,

You are members of the Temperance Society I know—the foes of the drunkards’ drink;—were you not, I should hold as very cheap indeed your pretensions to be Editors of a religious periodical. How is it therefore that I have looked so long in vain to find in your pages any account of the progress of the great temperance reformation? It will look rather awkward in the eyes of posterity, that while one of the greatest reforms in which earth ever triumphed was going forward, the *Christian Freeman* had no part in the warfare or the victory. The *Christian Freeman* took its part in the glorious struggle for the emancipation of the West Indian slaves; and now that slavery in the West Indian colonies is no more, it should call aloud on Christian generosity, to contribute with a munificent spirit, for sending to seven hundred thousand liberated slaves, that Gospel which alone can introduce into the liberty wherewith Christ makes his people free; but after all I should remind it in the words of the Poet;—

Though proud was thy task other nations unchaining,  
Far prouder to heal the deep wounds of thine own.

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\* Our correspondent is in error. Let him turn to our seventh number, and he will find that we have given the “Retrospect of Temperance Societies.” This we did at the request of the Ulster Temperance Society; and we gave in that document eight pages in addition to our stipulated number, entirely too at our own expense.—EDIT.

One of your mottos, remember, is "He is the Freeman whom the truth makes free;" and surely you never can see wretched Ireland free, so long as her people continue to be deluded by such pernicious absurdity as that distilled spirit is either wholesome or useful.

The time of negro emancipation is past; the first of August will be in future time the anniversary of that glorious event; and has the time of British and Irish emancipation not yet come; are servants still to groan under drunken masters, and wives still to be treated as slaves by drunken husbands, and children by drunken parents; is the sober part of the community still to be heavily taxed by drunken beggary, drunken disease, drunken idleness, drunken crime; are our lives and properties to be kept in a state of perpetual danger so long as Satan by means of distilled spirit, can prompt one to fire our houses, and another to stab us to the heart, even in open day; is the time of our own emancipation from drunken appetite, drunken self-interest, drunken custom—all the fell tyranny of drunkenness not yet come?

It is not; but it is near at hand: the present generation shall see it. About two hundred thousand members of temperance societies in the United Kingdom have already broken their chains; and, at least, an equal number also emancipated have not had courage or wisdom yet to proclaim themselves free. The religious bodies of the United Kingdom are each day finding the leaven of scriptural temperance spreading among their members; and already a goodly proportion of them have declared for the cause of liberty. Thirteen of the most pious and influential bishops of the Establishment, together with a long line of her clergy, have joined the ranks of the brave. The Baptists of England and the Independents of England, who yield to none in Christian strength and zeal, have resolved to be free. Two influential bodies of Methodists have buckled on the armour of the valiant old Wesley, their founder, and returned to consistency and duty, by proclaiming exterminating war against drunkenness in all its forms. Of the Presbyterian Secession Synod of Ireland two-thirds of its ministers are on the lists of the temperate; and, though last, not least, the Reformed Presbyterian Synod of Ireland has, by a unanimous vote at its late meeting, declared it to be highly inexpedient, that any member of its communion should be engaged in the sale of distilled spirits.

Public opinion is rushing boldly and rapidly upon the whole manufacture and use of the liquid death. The attack has already begun, and assuredly it cannot last long. Already

in the Commons House of Parliament three most glorious victories have been achieved, as the first fruits of what shall yet be won.

The detestable Beer bill of England, which inflicted a sore and grievous curse on England, has been greatly improved; but what of that in comparison with the triumph which temperance has gained in the appointment of the Committee to inquire into the extent, causes, and consequences of drunkenness. The Chancellor of the Exchequer with all his might opposed it; but the Chancellor of the Exchequer, with all his power of ministerial influence, was too weak for the might of public opinion, which had spoken to the Legislature in petitions from seventy-thousand tongues; and a large majority of the British Commons carried what British Temperance Societies desired.

The Committee on Drunkenness have discharged the duty committed to them faithfully and fearlessly; they have examined fifty-one most competent witnesses; in spite of unconstitutional and most disgraceful opposition, the printing of their report has been carried by a triumphant majority of more than two to one; and in a short time their report and minutes of evidence will go forth to the public,—a document for extent, variety, and quantity of useful information, such as the British public never saw on the subject before.

A large portion of the Committee on Drunkenness are right-hearted men—hale and healthy water drinkers; and, therefore, properly qualified to find a right verdict on **DISTILLED SPIRIT**, as they are free from the treacherous fascination which it throws over all who come within the sphere of its baneful influence. They have found a right and true verdict. Editors of the *Christian Freeman*, let Ulster hear it. *Earth to her remotest shores shall hear it soon; and wherever it travels, a blessing will accompany it.*

“An immense amount of wholesome and nutritious grain, given by a bountiful Providence for the food of man, is now converted by distillation into a poison; the highest medical authorities, examined in great numbers before your Committee, being uniform in their testimony, that ardent spirits are absolutely poisonous to the human constitution; that, in no case whatever are they necessary, or even useful, to persons in health; that they are always, in every case, and to the smallest extent, deleterious, poisonous, or destructive, according to the proportions in which they may be taken into the system.”

ONESIMUS.

THE WISDOM AND GOODNESS OF GOD,  
*Manifested in the Architecture of Birds.*

[FOR THE CHRISTIAN FREEMAN.]

By them shall the fowls of the heaven have their habitation, which sing among the branches.

The trees of the Lord are full of sap, the cedars of Lebanon which he hath planted; where the birds make their nests; as for the stork, the fir trees are her house.

THE first song of praise which ascended to the Creator from the newly made world, was from the "fowls of heaven, which sing among the branches." The Lord of all has made them most interesting and delightful companions for man; and he has abundantly provided for their safety and their happiness. I solicit attention, at present, to the manifestation of divine wisdom and goodness in the remarkable construction of the nests of birds, for their own temporary residence, and for the secure and successful hatching of their offspring.

The rules of architecture among birds are no doubt few; but, nevertheless, the unwearied industry and unerring precision with which they carry these rules into operation, are well calculated to draw forth, toward the great Architect of the universe, our adoring wonder. The instinct which he has implanted in the fowls of heaven is not blind; for though none of the species has improved on the execution of his progenitors—the birds of the nineteenth century building no better than those of the first—yet, in many cases, there is a wonderful accommodation to circumstances; such, for example, as the swallow and the sparrow, which had at first no human habitations for their reception, suiting their architecture to the ever-changing architecture of man; and various species constructing their nests of whatever materials are most convenient.

One of the most remarkable and interesting students of nature in her feathered tribes was Wilson, author of the great work on American Ornithology, a Scotch weaver till the age of forty, who set out, unfriended and alone, with his double-barrelled gun, to travel immense forests, swamps, and untrodden wilds, for the sole purpose of making himself acquainted with the "fowls of heaven." "To me," says he, "it appears, that of all inferior creatures, heaven seems to have intended birds as the most cheerful associates of man." "A thousand times," he says, "he has turned with a delight bordering on adoration

to the magnificent repository of the woods and fields—the grand aviary of nature.”

In ignorance we might pronounce it unnatural, that any species of the fowls of heaven should, like rabbits, burrow holes for themselves in the ground. Such, however, is the fact; and for this laborious operation their Maker has most admirably provided them. The bill of a sand-swallow, for example, is hard and sharp, shaped like a pair of compasses closed. With this bill it works away most successfully at the making of its hole, driving it into the hard sand like a pick-axe, and making a hole, round to mathematical exactness, and inclining upwards so as to be at the defiance of rain. Man then is not the only miner. The birds of the air, raised apparently so far above earth, could have taught him, had he gone as he should from his earliest youth, to learn wisdom at the fountain head, and study the Creator in the Creator's works.

Many species of birds have not their habitation “among the branches,” but hatch their young in very simple nests upon the ground. Ignorant presumption might here too call in question infinite wisdom, supposing that the coldness and damp of the ground are unfavourable to hatching. The discoveries of modern philosophy have taught men what was known to the Universal Parent, when he bade some of the fowls of heaven hatch their eggs on the ground,—that it is not strictly correct to speak of the ground as cold. A discussion of the point is not my business now. Let any one who doubts examine the philosophy of heat; or examine for himself the heat of springs, and the places from which, in the early morning, the hoar-frost is soonest cleared away. What philosophers must be who are infinitely wise have made different species of birds, which hatch upon the ground, when they not merely acted on these truths long before man knew them; when they not only calculate correctly on the interior temperature of the earth being uniform, and, therefore, well adapted for the process of hatching, but form so very exact judgment in many cases, of the quantity of heat required in incubation as only to sit on their eggs during the night or in gloomy weather.

A third class of feathered architects are masons, and right good masons they are; selecting their materials and cementing them with astonishing skill,—a skill not confined to the mere erection of their temporary dwelling, but to the thorough barricading of it, so as successfully to exclude assailants. The Nut-hatch, for example, if the mouth of the hole in a tree which she has selected be too large, narrows it with earth,

mud, and even stones kneaded in the most compact and workmanlike style; and should the barricade, by any adverse fortune, be thrown down, the little architect soon constructs it anew.

Ingenious naturalists invented many fables to account for the mode in which the swallow and similar birds soften and knead the clay of their habitations. Accurate observation, however, and the application of anatomical science, have lately illustrated the contrivance of infinite wisdom and goodness; the little architects having been supplied with large salivary glands for the purpose of producing a sufficient quantity of saliva to moisten the clay, necessary for the construction of their nests.

Were we inclined to talk of God's works in the style of Buffon, we would say, that the flamingo, with his immensely long legs, is a very awkward mason. Such is the length of his legs, and such his colour, that, without any propensity to lying, he has unconsciously led to awkward mistakes; a line of flamingoes having been sometimes mistaken for a brick wall, and at another time, by a poor negro in St. Domingo, for an army of British soldiers. And what shall he do with his long legs sitting upon a nest? Much better, certainly, than a barrow-beggar in Belfast did with his legs; for finding it troublesome to get them kept warm, he got them cut off. The flamingo cannot spare his long legs in fishing; and, therefore, he builds a hillock of considerable height, forming a hole in the top of it like a pot; and having laid two eggs in the pot, he mounts the hillock, covering the eggs with his tail, and sits commodiously astride, with his long legs hanging down on each side, like a man on horseback.

I pass over the different species of carpenter birds, though any one wishing to study the subject fully, will find among them a vast fund of the most happy illustration of my present subject, as I wish to transcribe a passage from Wilson, the great ornithologist, respecting the American passenger pigeon, which is calculated almost as much as any passage I know, to fill the mind with enlarged views of the immensity of God's works, even in things apparently the most trivial and insignificant.

"Not far from Shelbyville, in the state of Kentucky, there was one of the breeding places of these pigeons, which was several miles in breadth, and upwards of forty miles in extent. In this tract, almost every tree was furnished with nests. As soon as the young were fully grown, and before they left their nests, numerous parties came from all parts of the country, and encamped for several days in this immense nursery. The ground was strewed with broken limbs of trees, eggs, and

young pigeons ; on which herds of hogs were feeding. Hawks, buzzards, and eagles, were sailing about in great numbers, and seizing the young from the nests at pleasure : while from twenty feet upwards to the top of the trees, the view through the woods presented a perpetual tumult of crowding and fluttering multitudes of pigeons, their wings roaring like thunder, mingled with the frequent crash of falling timber ; for now the axemen were at work cutting down those trees which seemed to be most crowded with nests, and contrived to fell them in such a manner that in their descent they might bring down several others ; by which means, the falling of one large tree sometimes produced two hundred young, little inferior in size to the old ones, and almost one mass of fat. The beech mast had been chiefly consumed in Kentucky, and the pigeons every morning, a little before sunrise, set out for the Indiana territory, the nearest part of which was about sixty miles distant. Many of these returned before ten o'clock ; and the great body generally appeared on their return a little after noon. I had left the public road to visit the remains of the breeding place near Shelbyville ; and was traversing the woods with my gun, on my way to Frankfort, when, about one o'clock, the pigeons which I had observed flying the greater part of the morning northerly, began the return in such immense numbers as I never before had witnessed. Coming to an opening by the side of a creek called the Benson, where I had a more uninterrupted view, I was astonished at their appearance. They were flying with great steadiness and rapidity, at a height beyond gunshot, in several strata deep, and so close together that, could shot have reached them, one discharge could not have failed of bringing down several individuals. From right to left, as far as the eye could reach, the breadth of this vast procession extended, seeming every where equally crowded. Curious to determine how long this appearance would continue, I took out my watch to note the time, and sat down to observe them. It was then half-past one. I sat for more than an hour, but, instead of a diminution of this prodigious procession, it seemed rather to increase in numbers and rapidity ; and, anxious to reach Frankfort before night, I rose and went on. About four o'clock in the afternoon, I crossed the Kentucky river, at the town of Frankfort ; at which time the living torrent above my head seemed as numerous and as extensive as ever."

An extraordinary degree of foresight is manifested by fish-hawks as well as by rooks, in repairing their nests before leav-

ing them in autumn, and fortifying them with a variety of materials against the winter's storms. There are seen, too, among fish-hawks, as well as among house sparrows, certain noisy assemblages, bearing considerable resemblance to a discussion about Bounty in a synod, or about a tithe bill in the House of Commons. Some conceive that these are deliberative assemblies, from the circumstance that a nest is generally found to be built on a tree which has been the scene of one of these uproarious meetings of fish-hawks; while others maintain stoutly that such meetings are marriages accompanied with the usual inspiring festivities. Where there are high authorities on both sides, it becomes not me to decide.

From the different species of basket-making birds, I could readily find many illustrations of my subject. They do not, it is true, employ osiers as men do, nor can they make basket work so fine as to hold water, as is reported of some savage tribes; nevertheless, they excel man not only in using a greater variety of materials, but in using articles which he could not manage. Instead, for example, of selecting flexible materials, which we would consider indispensable, they often prefer brittle dead sticks.

Suppose that we begin at home to search for illustrations among the basket-makers, we shall not readily find one more to our purpose than the common rook; and as I make no pretensions even to imitate Goldsmith in descriptive powers, it may be no harm to borrow a scrap from him. "I have often," says he, "amused myself with observing their plan of policy from my window in the Temple, that looks upon a grove where they have made a colony in the midst of the city. At the commencement of spring, the rookery, which during the continuance of winter seemed to have been deserted, or only guarded by about five or six, like old soldiers of a garrison, now begins to be once more frequented; and in a short time all the bustle and hurry of business is fairly commenced. Where those numbers resided during the winter is not easy to guess; perhaps, in the trees or hedge-rows to be nearer their food. In spring, however, they cultivate their native trees; and, in the places where they were themselves hatched, they prepare to propagate a future progeny. They keep together in pairs; and when the offices of courtship are over, they prepare for making their nests and laying. The old inhabitants of the place are all already provided; the nest which served them for years before, with a little trimming and dressing, will serve very well again. The difficulty of nesting lies only upon the

young ones, who have no nest, and must, therefore, get up one as well as they can. But not only are the materials wanting, but also the place in which to fix it. Every part of a tree will not do for this purpose, as some branches may not be sufficiently forked; others may not be sufficiently strong; and still others may be too much exposed to the rocking of the wind. The male and female upon this occasion are for some days seen examining all the trees of the grove very attentively; and when they have fixed upon a branch that seems fit for their purpose, they continue to sit upon and observe it very sedulously for two or three days longer. The place being thus determined on, they begin to gather the materials for their nest; such as sticks and fibrous roots, which they regularly dispose in the most substantial manner. But here a new and unexpected obstacle arises. It often happens that a young couple have made choice of a place too near the mansion of an older pair, who do not choose to be incommoded by such troublesome neighbours; a quarrel, therefore, instantly ensues, in which the old ones are always victorious. The young couple thus expelled are obliged again to go through the fatigues of deliberating, examining, and choosing: and having taken care to keep their due distance, the nest begins again, and their industry deserves commendation. But their alacrity is often too great in the beginning: they soon grow weary of bringing the materials of their nest from distant places; and they very easily perceive that sticks may be provided nearer home, with less honesty indeed, but some degree of address. Away they go, therefore, to pilfer as fast as they can; and wherever they see a nest unguarded, they take care to rob it of the very choicest sticks of which it is composed. But these thefts never go unpunished; and probably, upon complaint being made, there is a general punishment. I have seen eight or ten rooks come upon such occasions, and setting upon the new nest of the young couple, all at once tear it in pieces in a moment.

“At length, therefore, the young pair find the necessity of going more regularly and honestly to work. While one flies to fetch the materials, the other sits upon the tree to guard it; and thus in the space of three or four days, with a skirmish now and then between, the pair have fitted up a commodious nest composed of sticks without, and of fibrous roots and long grass within. From the instant the female begins to lay, all hostilities are at an end; not one of the whole grove, that a little before treated her so rudely, will now venture to

molest her ; so that she brings forth her brood with patient tranquillity. Such is the severity with which even native rocks are treated by each other ; but if a foreign rock should attempt to make himself a denizen of their society, he would meet with no favour ; the whole grove would at once be up in arms against him, and expel him without mercy.

DIERVILLE.

## PRESBYTERIAN SECESSION SYNOD.

THE Presbyterian Secession Synod met at Moneymore on Tuesday, July 1st, and was opened by the late Moderator, the Rev. Joseph Lowry, preaching from 1 Cor. iv. 2,—“Moreover it is required in stewards that a man be found faithful.” The following are hasty notes of the sermon, taken down from the preacher during delivery.

God is the author and object of all true religion. As God only is to be worshipped, it has pleased divine wisdom to prescribe the means and ordinances of religion, the better to secure the honour of God and the salvation of men. Through the mediation of Jesus Christ, a dispensation of mercy has been established ; and some in every age have been appointed to administer that dispensation. It is important that this truth should be impressed on men’s minds ; otherwise they will not attend on the ordinances of public worship with the reverence which they demand. The ministers of religion are not free from imperfection. Some may be tempted to arrogate honours which do not belong to them ; and regard themselves as lords over God’s heritage, rather than as servants in the Lord’s work. To preserve in ministers of the Gospel a proper spirit, at once of humility and of diligence, their character and their work are here set before us, when they are described as stewards, and the necessity of faithfulness is specially urged. “Moreover, it is required in stewards that a man be found faithful.”

I. The character of ministers : *stewards*.

II. An indispensable qualification : *faithfulness*.

I. The character of ministers under the figure of stewards.

1. The character of ministers as stewards suggests the idea of a *commission*. In transacting the business of another there must be an appointment. Christ is the source of ministerial authority. He commissioned the apostles. “All power in heaven and in earth,” said he, “is given me ; go, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to

observe whatsoever things I have commanded you." The authority did not terminate with the lives and labours of the Apostles: hence, our Lord subjoined, "I.e. I am with you alway even unto the end of the world." Ministers do not derive their spiritual authority from those by whom they are inducted into the sacred office. Prayer and the laying on of the hands of the presbytery is the scriptural order of inducting into office. We must distinguish carefully between a personal and an instrumental conveyance of authority. Paul derived his authority directly from Christ: Timothy derived his instrumentally and mediately from Paul: and Paul laid this injunction on Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." An important question here arises;—Can ministers in office be deprived of their authority, if authority be from Christ? To answer this, let it be observed that the *mediate* conveyance of authority has the sanction of Scripture. If persons introduced into the sacred office turn out the reverse of faithful, those who instrumentally invested them with authority have a right to repeal their own deed, recall the authority they gave them, and dismiss them to earn in honesty, by some secular occupation, a subsistence which they thrust themselves without a call from Christ into the priest's office dishonestly to obtain it there. Not only have those who invested such improper men with authority a right to withdraw it, but it is their positive duty so to do. Those who discover themselves unfit for office on account of their incapacity, dereliction of duty, immorality, or error, must have their commission withdrawn. Should they continue to exercise their ministry, after being deprived, they should be called on to show evidence that they held directly from Christ. But how can they show this? Their ungodliness, their worldliness, their neglect of duty, show them to be not of Christ as decidedly as heresy or immorality. Christ himself has given a decided test of such men. "By their fruits," said he, "ye shall know them." *Degraded*, indeed, is the fallen minister among men: how Christ may treat him must be left to the great day of decision.

2. The character of ministers as stewards suggests the idea of a *trust*. The trust is extensive, and the duties of it diversified. *The doctrines* of the Gospel are comprised in this trust. The truth, as revealed in the Word of God, is committed to ministers. The doctrines of the Gospel cannot differ in one age or country from what they are in another:

they are inspired and therefore unchangeable. *The administration of ordinances* are comprised in this trust. We refer particularly to sacramental ordinances. They are intended as means of intercourse with Father, Son, and Holy Ghost, and prepare for that place where faith, and hope, and holy desire, all point. We cannot admit that all indiscriminately have a right to those ordinances. Stewards must not bestow their Lord's goods on strangers and enemies. To admit the profane and abandoned is to give the children's bread to dogs. The *exercise of discipline* is part of the trust. Stewards must restrain the irregular. Church members are enjoined to obey them that have the rule over, and to submit themselves. The exercise of discipline supposes that stewards are invested with power. This is an arduous part of the duty of church-officers. The word of God is the rule. The glory of God, the honour of Christ, the good of the church and of souls, are the ends which we should keep in view. We are to do nothing by partiality; we are not to allow our feelings or passions to influence us; we are not to seek our own honour; and like Christ, we are not to do our own will, but the will of him who sent us. If the scandal of the man with the gold ring and gay clothing is passed over, and the offence of the man of low estate only is enforced, it is committing iniquity in the name of God. Those who do so are virtually and morally as gross sellers of indulgences as those of the sixteenth century.

3. The idea of responsibility is suggested. It will be said to each of us, "Give an account of thy stewardship." Ministers are to account to those from whom they have mediately received their commission: they are to account to Christ the chief Shepherd. Contemplate the faithful and the unfaithful minister on a dying bed. "I sought my own ease," will the unfaithful minister say: "I consulted my worldly profit: I desired to please men: and now I am compelled to appear before that awful judge who says, 'Cast ye the unprofitable servant into outer darkness.'" Hear the language of the faithful minister. "I know that I have done too, too little for Christ—too little for the souls of men; but I bless the Lord who has made me in some measure faithful; May I be enabled to look forward with joy to that gracious declaration in the last day, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

II. And indispensable qualification. *Faithfulness.*

1. Faithfulness pre-supposes certain qualifications and endowments. *Knowledge* is requisite. The steward cannot dis-

charge his office if ignorant of the mind of his employer. Christ has furnished us with our instructions in his word. It is our business to give ourselves to reading, to the study of human character, to mark the dispensations of Providence, and prayer for the illumination of the Holy Spirit. *Prudence* is required. Our Lord has said, "Who is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" It requires prudence to deal with men according to their various ages, capacities, and circumstances. *Industry*. "Give thyself wholly to these things." When not engaged in the active duties of his office, he should do nothing inconsistent with it. In private study, public labours, addressing congregations, attending church courts, assisting the operations of Sunday-school, Bible, and missionary and other benevolent societies, there will be an abundant field for zealous activity. *Devotedness*. The affections must be engaged in the work. A man without a heart, what is he in any thing? Much less is he fit for the ministry. He should be in earnest. What he does let him do it with his might. Time as well as the heart should be wholly devoted. Even in the smallest congregation, a minister will find labour enough for all the time and talent he can employ. There is a sad disposition in our land to secularise the sacred office. Many employ their time in legislation, in the administration of criminal law, or in agricultural pursuits. All such conduct is in direct opposition to the direction "give thyself wholly to these things." While the mind is thus employed, the influence of the ministerial character is lowered. Unless in case of necessity, the minister should embark in no worldly employment. Even to engage in the education of youth, can be justified on no other ground than necessity. While testifying against this evil, let it be considered also that the people are culpable from the narrow support which they give to ministers. The evil however exists; let a remedy be sought. Let discipline be exercised on worldly ministers; let the feeling of the Christian public be aroused; and let a new impulse be given to the Christian ministry.

The preacher in conclusion addressed a warm and serious appeal to ministers, then to the people; and closed his discourse by an impressive address to ministers and elders respecting the right use to be made of ecclesiastical assemblies, in relation to devotional exercises, the exercise of discipline, and the superintendence of the churches.

After sermon the Synod proceeded to business. The Rev. R. Morrison of Markethill was chosen Moderator for the ensuing year. Tuesday was spent in devotional exercises, as was every morning meeting, from six to seven o'clock, during Synod. Wednesday was occupied in receiving reports of the Presbyteries, and in adjusting matters arising from these reports. Thursday was principally devoted to the Home Mission. The report was read by the Secretary, the Rev. John Coulter; and was directed to be published. The Rev. D. Stuart, Dublin, Rev. J. Wilson, Drogheda, and several others, addressed the house in animated terms; and the most lively spirit was manifested by the Synod to carry missionary operations into the dark and destitute parts of Ireland. To meet the present lack of preachers it was agreed, on the motion of Professor Edgar, that three third year's students should be licensed to preach the Gospel. On Friday, the case of Derrivalley congregation and its late minister occupied the attention of Synod. This affair had employed the Monaghan presbytery for several meetings during the past year, and now came before Synod by appeal. After the parties on all sides had been heard, Professor Edgar moved, that the minister of Derrivalley be suspended. Before the Synod proceeded to take the judgment of members on Professor Edgar's motion, or before any other proposition had been offered, the individual, though under trial for various irregularities, gave in a paper called a "Declinature," formally renouncing the Synod's authority, and styling it, "not a lawful or right constituted court of Christ." This abrupt procedure cut short further discussion, and on the motion of the Rev. James Rentoul of Garvah, a sentence of degradation was pronounced on the late minister of Derrivalley. This individual has complained through the newspapers of the severity of this sentence, but we think without justice; because he himself cut the whole matter short, by renouncing the authority of Synod, while his trial was going on, and while he could not know, except by *secret expectation*, what would be the judgment of members, or the final decision of the Court.

While on this painful subject, we do record our decided protest against the incorrectness of the thing, purporting to be a report of this case, published by the *Northern Whig* newspaper. Never was there a more gross caricature: never was there a more unfair and incorrect representation. We were never fully aware before, how far it is possible to pervert simple facts. The force of misreporting can go no farther. Ecclesiastical bodies must really take measures to secure a fair account of their deliberations, and protect themselves against the caprice or incapacity of *misreporters*.

Several important matters remaining undisposed of, it was agreed to hold an adjourned meeting. The Synod accordingly assembled again at Moneymore, on Tuesday the 5th August.

The state of the Moral Philosophy class, as at present conducted in the Belfast College, was brought before Synod by a report of the Committee for superintending the education of students. The report was read by the secretary, the Rev. Robert Wilson of Belfast; it stated, that, in consequence of inquiries which the Committee had instituted respecting the Moral Philosophy class, they had adopted the following resolutions.

May 1, 1834—Resolved, That it is our belief that the effect of attendance in the Moral Philosophy class, as at present conducted, is

unfavourable to the preparation of the students for the Christian ministry. A copy of this resolution was transmitted to the Faculty.

July 1, 1834. The Committee having farther considered the subject, agreed to recommend the Synod to enjoin the students who, according to the usual course, should enter the Moral Philosophy class at November, to take for the ensuing session Natural Philosophy, and Logic privately; and in the interval between this and November to devote as much time as possible, to preparation in Mathematics, that they may not suffer by the change.

The Committee also recommend the Synod to record in the strongest terms, their unchanged attachment to home education, and the anxiety which they have always felt, and do still feel, to promote the *best* interests of the Royal Belfast Institution.

The above recommendations respecting the Moral Philosophy class having been introduced in a speech of great clearness and ability by the Rev. Robert Wilson, they were adopted by the Synod. The Synod, therefore, has withdrawn its students from the Moral Philosophy class as at present conducted in the Belfast Institution.

Last year the Synod having expressed their disapproval of the national system of education, appointed a committee to examine more particularly the books and documents of the Board. The following is an extract from the report of the committee, read by the Rev. W. Moffat of Saintfield.

"Resolved,—That this committee, having examined the school-books and documents of the Board of National Education, do not consider themselves warranted to give them the sanction of their approval.

"They renew their recommendation of last year, to discountenance every system of education which does not give a proper security for the *free* use of the Holy Scriptures.

"They add their affectionate and earnest recommendation that all the members of the Presbyterian Synod of Ireland will use more decided and zealous exertions than ever, to promote *religious* education, especially by means of *Bible classes, Sabbath, and daily schools.*"

The report, of which the above is an extract, was approved and adopted by Synod. After a variety of business, chiefly of a local character, had been transacted, Synod, on Wednesday evening, closed with prayer by the Moderator; to meet in Belfast on the first Tuesday of July, 1835.

CALVIN.

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## MORAL PHILOSOPHY.

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WE have always lamented that Moral Philosophy, as taught in our colleges generally, has not been placed on principles decidedly scriptural and Christian. The great error has been in professing a rigid adherence to investigation and reasoning, altogether separate and apart from the aid of divine revelation. Now, it is a simple fact that there is such a thing as a revela-

tion from God in the Scriptures; and a most unphilosophical thing it is of this same philosophy, to pretend to overlook this great fact. It is indeed most unwise; for how vain and foolish would I unquestionably be, if, in a dark night, I rejected the light of a lamp, merely that I might be able to boast of my dexterity in groping my own unaided way amidst darkness, and bogs, and precipices! Moral philosophers show no lack of inclination to refer to standard authorities on moral and metaphysical science, both ancient and modern, heathen and Christian: why, then, should they be unwilling to light their torch at the lamp of inspiration? "They have rejected the Word of the Lord, and what wisdom is in them?"—Jer. viii. 9. Another great error has been committed. Moral philosophers have been too much in the habit of treating man as if nothing had ever gone wrong with his moral nature—as if he were now just as he came morally from the hand of God. The moral depravity of human nature is a fact—an obvious, a melancholy, an awful fact; and the philosophy which professes to deal with man, and does not proceed on the obvious fact of man's depravity, is no philosophy: it is folly and falsehood; and would be worthy only of ridicule, did not the mischief that it does, by deceiving immortal beings into an imagination of health, while the work of death is secretly going forward, awaken against it our indignant abhorrence.

The Secession Synod has taken up this matter in relation to the Moral Philosophy class in the Belfast Institution. The Covenanting Synod have also withdrawn their students from that class as at present conducted. The Synod of Ulster, too, are taking up the matter vigorously. *There must be a reform in the Moral Philosophy class in the Belfast Institution.* Moral Philosophy must be christianized. This and every other science must be baptized in the name of Christ. We shall return to this subject. In the mean time, we place before our readers the following extract from a little work, written by the late Rev. John Rogers, of Cahans, Professor of Divinity to the Irish Secession Church, entitled "*Dialogues between Students*," and published in the year 1787.

*Thomas.*—What are the reasons that ministers preach in such an insipid manner; and do not endeavour to lead sinners to Christ, or to preach the fundamental truth of the Gospel?

*John.*—There be many reasons. The most obvious are,—they are either ignorant of the truth, or have not experienced its power. Many preachers have been neglected by parents, ministers, and masters, in their youth. At the grammar school, it is too frequently imagined that boys who have Latin and Greek to learn, have no time

for divine subjects; they must not be compelled to learn explications of our catechisms, as other English scholars: and ministers and parents too often encourage such shameful negligence. How absurd is this practice! Just as if the merchant, the mechanic, and farmer, should know more of the principles of religion than those who are to fill the pulpit. They go to college, many of them absolutely ignorant of reformation principles; and error being more natural to the corrupt heart of man than truth, they drink it imperceptibly. Many, I grant, may not have experienced the *power* of them—they have not received the truth in the love of it. Not “knowing the terrors of the Lord,” they know not how to persuade men. Having never experienced the comforts of the Gospel, they know not how to comfort others with the consolations which they never have experienced. In the *Moral Philosophy Class* they learn their divinity.

*Thomas.*—Stop! I think the Moral Philosophy class the best in the college. It is calculated to open the understanding, and takes in the whole extent of duty. What excellent lectures are delivered on natural theology,—upon the being, perfections, and operations of God! In ethics, how are the cardinal virtues,—justice, temperance, prudence, and fortitude,—described! Disinterested benevolence, sympathy, the moral sense, &c. are explained. In jurisprudence, all the different kinds of government are pointed out. Our professors have extracted the soul, the essence of what Cicero, Plato, Seneca, &c. have scattered through their writings; and I heard one of them declare, that he got more good by it than any other class in the college.

*John.*—To a lad of good principles, that class may be very useful; but I assert, that to a lad of no principles, the *Moral Philosophy class* is a very dangerous one. I was credibly informed, that the manner in which that class was taught about fifty years ago, was the cause, in some measure, of the defection in principles among the ministers both in Scotland and Ireland. It is certain that the moral philosophers have said many excellent things upon the perfections and moral government of the Divine Being; but do they inform their students that God out of Christ is a consuming fire? They speak of the moral virtues; but do they tell their pupils that the true root of morality is love to God and man, and union to Jesus?

*Thomas.*—To speak in this manner would be to preach divinity, not to teach philosophy.

*John.*—Alas! Thomas, are they not generally ministers, who are chosen to teach Moral Philosophy? When they teach might they not give a caution to their students, and show them its deficiency. Students learning this before divinity, and better than they learn divinity, it is no wonder that their sermons have a greater similitude to the writings of the heathen philosophers, than to the writings of the prophets and apostles. Do you think that if the Stoics and Epicureans were to hear our moral haranguers, that they would call them babblers?

*Thomas.*—I do not think they would, for a great part of modern sermons resemble their writings.

*John.*—But they called Paul a babbler because he “preached Jesus and the resurrection,” man’s fall and recovery, union to Jesus Christ.—Truths which the wisdom of man could never discover. “For the world by wisdom knew not God.”

RELIGION IN AMERICA.

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IN London there are 500 churches to 1,500,000 inhabitants; and in New-York there are 100 churches to 200,000 inhabitants; so that there is a church to every 2,000 inhabitants in New-York, and but one for every 3,000 in London: or New-York has, in proportion to the number of its inhabitants, one half more churches than London. The Episcopal form of worship, though entirely unconnected from the government, and supported only by private funds, is very handsomely provided for in America. The population of the entire State of New-York, by the census of 1830, amounted to nearly 2,000,000; and the number of churches belonging to the followers of the Church of England, was 150, being by one-half more than the Church of England furnishes to Westminster and other divisions of the metropolis already referred to.

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COLERAINE PRESBYTERIAN SECESSION  
CONGREGATION.

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ON Sabbath, 6th July, the Meeting-house newly erected in Coleraine, by the exertions of the Rev. James Hunter, was opened for public worship by the Rev. David Stuart, Dublin, who preached from Ezekiel, 48th chapter, and last clause of the 35th verse. Never did we hear this eminent divine to so much advantage. His discourse was at once truly eloquent, deeply impressive, and exceedingly appropriate. Notwithstanding the distressing heat of the day, the overwhelming audience continued to maintain the most breathless attention, and intense interest, to the very close of divine service; and, before they retired, furnished a solid evidence of their Christian benevolence and public spirit, by contributing the sum of forty pounds, in order to assist in liquidating the debt incurred by the erection of the handsome and commodious place of worship in which they were assembled.—*A Correspondent.*

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ORDINATIONS.

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The Presbytery of Donegall met on Wednesday, July 30th to set apart the Rev. Samuel Stewart to the pastoral charge of

the congregation of Alt. The Rev. Andrew Maxwell commenced the services of the day by preaching a useful and appropriate sermon from Phil. i. 17. The Rev. William Niblock explained and defended the Presbyterian form of church government in a very clear and masterly manner. The Rev. Andrew Spratt offered up the ordination prayer, and addressed both minister and people in an impressive style. The Rev. James Gamble preached in the evening an excellent discourse from the words, "Ethiopia shall stretch forth her hands unto thee." The Presbytery and many other friends were entertained at dinner by the congregation, and the evening was spent in a manner becoming the sacred occasion. The newly formed congregation of Alt is situated in a closely inhabited part of the country, remote from any other protestant place of worship, and it opens a wide field for missionary exertion. It is confidently hoped, from the known piety, zeal, and other ministerial qualifications of Mr. Stewart, that he will be highly instrumental in furthering pure and undefiled religion, in that hitherto neglected part of the neighbourhood.

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On Thursday, July 31, the Presbytery of Donegall ordained the Rev. Mr. Armstrong to the pastoral charge of the congregation of Castlederg.

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On Tuesday, the 12th of August, the Rev. James Rogers was ordained as assistant to his venerable father, the Rev. John Rogers, in the Presbyterian Secession congregation of Glascar, by the Presbytery of Down. The Rev. David Park, of Carrowdore, preached in the morning from 1 Cor. ix. 16, "Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel." The audience became so large that the meeting-house was unable to afford them accommodation. The remaining services were accordingly adjourned to the green, where they were conducted in the presence of of an immense multitude. The Rev. Professor Edgar, of Belfast, stated the divine authority of Presbyterian church government—put the questions of the formula—offered up the ordination prayer—and delivered a charge of much power and originality to minister and people. The Rev. Walter Moffat, of Saintfield, concluded by preaching a most awakening sermon, which was heard with universal admiration, from Matt. xiii. 58, "And he did not many mighty works there because of their unbelief."